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JOHN W. JENKIN

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# The Columbian Star.

WASHINGTON CITY, SATURDAY MORNING, APRIL 10, 1824.

[No. 15.]

## The Columbian Star.

A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,  
AT THE COLUMBIAN OFFICE,  
NORTH E STREET,  
WASHINGTON CITY.

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Advertisements by the square, 50 cents, for the first insertion, 25 cents, for each succeeding insertion, five responsible subscribers, shall be entitled to the Star gratis. Communications intended for publication in the Columbian Star, should be addressed to D. KNOWLES, the editor: Letters on business, to JOHN S. MERRILL, the publisher, paid.

Profits of the work sacred to the cause of the Gospel.

## Theological.

Andrew Fuller's "Calvinistic and Socinian Systems Compared."

the tendency of the different systems, to promote happiness, or cheerfulness of mind.

(Concluded.)

CHRISTIAN BRETHREN,  
The votaries of the Socinian scheme do, in general, appear to feel their hearts much interested by it. Voltaire could say of it, "at least hitherto, only a very small number of those called Unitarians held any religious meetings." And Hugh Dr. Priestley, by his great zeal, has laboured to invigorate and reform the Unitarian system among them, that "their societies do not flourish, their members have a slight attachment for them, and easily desert them, though it is never imagined, adds, that they desert their principles." This the Doctor accounts for by allowing, that their principles are not of that importance which we suppose ours to be; and that "many of those who judge so truly concerning the particular tenets of religion, are attracted to that cool, unbiassed temper of mind, in consequence of becoming indifferent to religion in general, and to all the modes and doctrines of it." Through indifference they go out; and are very indifferent while there. Yet, it is said, they still retain their principles; and, suppose, are very cheerful, and very happy. Happiness, theirs, consequently, which is not interest the heart, any more than form the life.

Although the aforementioned writer in the Monthly Review insinuates, that President Edwards' religious feelings were "all idleness, rapture, and enthusiasm;" yet he adds, "we cannot question the sincerity Mr. Edwards, who, however he may have posed on himself by the warmth of his imagination, was, perhaps, rather to be envied, than derided for his arduous and ecstasies, which, in themselves, were, at least innocent; in which he, no doubt, found much delight, and from which no creature could receive the least hurt." I thank you, for this concession. It will, at least, serve to show, that the sentiments and feelings which you deem wild and enthusiastical, may, by your own acknowledgment, be the most adapted to promote human happiness; and that is all for which I at present contend. President Edwards, however, as far from being a person of that warm imagination, which this writer would insinuate, no man could be a greater enemy to enthusiasm. Under the most virulent oppositions, and the heaviest trials, he possessed a great share of coolness of judgment, as well as of calmness and serenity of mind; as great, and perhaps greater, than any one this gentleman can refer to among those whom he calls men of "cool sensations." But he felt deeply in religion; and in such feelings, our adversaries themselves being judges, he was to be "envied and not derided."

Why should religion be the only subject to which we must not be allowed to feel? Men are praised for the exercise of ardour and even of ecstasy, in poetry, in politics, and in the endearing connections of social life; but, in religion, we must either go on with cool indifference, or be branded as enthusiasts. Is it because religion is of less importance than other things? Is eternal salvation of less consequence than the political or domestic accommodations of time? Is it treated by multitudes as if it were; and the spirit of Socinianism, so far as it operates, tends to keep them in countenance. Is it not a pity that those who call themselves rational Christians, would act more rationally? Nothing can be more irrational, as well as injurious, than to encourage an ardour of mind after the trifles of a moment, and to discourage it when pursuing objects of infinite magnitude.

"Passion is reason, transport temper here!" The Socinian system proposes to exclude mystery from religion, or, "things in their own nature incomprehensible." But such a scheme not only renders religion the only thing in nature void of mystery, but divests it of a property essential to the continued communication of happiness to an immortal creature. Our passions are more affected by objects which surpass our com-

prehension, than by those which we fully know. It is thus with respect to unhappiness. An unknown misery is much more dreadful than one that is fully known. Suspense adds to distress. If, with regard to transient sufferings, we know the worst, the worst is commonly over; and hence our troubles are frequently greater when feared, than when actually felt. It is the same with respect to happiness. That happiness which is felt in the pursuit of science, abates in the full possession of that object. When once a matter is fully known, we cease to take that pleasure in it as at first, and long for something new. It is the same in all other kinds of happiness. The mind loves to swim in deep waters: if it touch the bottom it feels disgust. If the best were once fully known, the best would thence be over. Some of the noblest passions in Paul were excited by objects incomprehensible: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, believed on in the world, received up into glory!" Now, if these things be so, it is easy to see, that, to divest religion of every thing incomprehensible, is to divest it of what is essential to human happiness. And no wonder; for it is nothing less than to divest it of God!

The Socinian scheme, by rejecting the Deity and atonement of Christ, rejects the very essence of that which both supports and transports a Christian's heart. It was acknowledged by Mr. Hume that, "the good, the great, the sublime, and the ravishing, were to be found evidently in the principles of Theism." To this Dr. Priestley very justly replies; "If so, I need not say that there must be something mean, abject, and debasing in the principles of Atheism." But let it be considered whether this observation be not equally applicable to the subject in hand. Our opponents, it is true, may hold sentiments which are great and transporting. Such are their views of the works of God in creation; but so are those of Deists. Neither are these the sentiments in which they differ from us. Is the Socinian system, as distinguished from ours, adapted to raise and transport the heart? This is the question. Let us select only one topic for an example. Has any thing, or can any thing be written, on the scheme of our adversaries, upon the death of Christ, equal to the following lines?

"Religion! thou the soul of happiness:  
And glowing Calvary of thee! there shine  
The noblest truths; there strongest motives  
sting!"

There sacred violence assaults the soul—  
My theme! My inspiration! my crown!  
My strength in age! my rise in low estate!  
My soul's ambition, pleasure, wealth!—my world!

My light in darkness! and my life in death!  
My boast through time! bliss through eternity!  
Eternity too short to speak thy praise!  
Or faith too profound of love to man!  
To man, of men the meanest, ev'n to me;  
My sacrifice! my God! what things are these!"

Again,  
"Pardon for infinite offence! and pardon,  
Through means that speak its value infinite!  
A pardon bought with blood! with blood divine!"

With blood divine of Him I made my foe!  
Persisted to provoke! though wood and wad,  
Bless'd and chaste! a flagrant rebel still!  
A rebel 'midst the thunders of his throne!  
Nor I alone, a rebel universe!

My species up in arms! not one exempt!  
Yet for the foe of the foe he dies!  
Bound every heart! and every bosom burn!  
Oh what a scale of miracles is here!  
Praise flow for ever (if astonishment  
Will give thee leave) my praise! for ever flow!

Praise ardent, cordial, constant, to high Heaven

More fragrant than Arabia sacrifice'd,  
And all her spicy mountains in a flame!"

Night Thoughts, Nt. IV.

There is a rich, great, and ravishing quality in the foregoing sentiments, which no other theme can inspire. Had the writer been a Socinian, and attempted to write upon the death of Christ, he might, by the strength of his mind, and the fire of his genius, have contributed a little to raise his subject; but here his subject raises him—raises him above himself.

The dignity of Christ, together with his glorious undertaking, was a source of joy and love to the primitive Christians. It was their darling theme, and that which raised them above themselves. Now, according to our system, Christians may still rejoice in the same manner; and give vent to their souls and to all that is within them, and that without fear of going beyond the words of truth and soberness; or of bordering, or seeming to border, upon idolatry. But, upon the principles of our opponents, the sacred writers must have dealt largely in hyperbole; and it must be our business, instead of entering into their spirit, to sit down with "cool sensations," criticise their words, and explain away their apparent meaning.

Brethren! I appeal to your own hearts, as men who have been brought to consider yourselves as the scriptures represent you; is there any thing in that preaching which leaves out the doctrine of salvation by an atoning sacrifice, that can afford you any relief? Is it not like the priest and Levite, who passed by on the other side? Is not the doctrine of atonement by the blood of Christ, like the oil and wine of the good Samaritan? Under all the pressures of life, whether from inward conflicts, or outward troubles, is not this your grand support? What but an advocate with the Father, one who is

the propitiation for our sins, could prevent you, when you have sinned against God, from sinking into despondency, and encourage you to sue afresh for mercy? What else could divest affliction of its bitterness; death of its sting; or the grave of its gloomy aspect? In fine, what else could enable you to contemplate a future judgment with composure? What hope could you entertain of being justified on that day upon any other footing than this, "It is Christ that died?"

I am aware I shall be told, that this is appealing to the passions, and to the passions of enthusiasts. To which it may be replied; in a question which relates to happiness, the heart is the best criterion; and if it be enthusiasm to think and feel concerning ourselves as the Scriptures represent us, and concerning Christ as he is there exhibited, let me live and die an enthusiast. So far from being ashamed to appeal to such characters, in my opinion they are the only competent judges. Men of mere speculation play with doctrines: it is the plain and serious Christian that knows most of their real tendency. In a question, therefore, which concerns their happy or unhappy influence, his judgment is of the greatest importance.

Dr. Priestley allows, that "the doctrine of a general, and a most particular providence, is so leading a feature in every scheme of predestination, it brings God so much into every thing,—that an habitual and animated devotion is the result." This witness is true: nor is this all. The same principle, taken in its connexion with various others, equally provides for a serene and joyful satisfaction in all the events of time. All the vicissitudes of nations; all the oppositions to the church of Christ; all the efforts to overturn the doctrines of the cross, or blot out the spirit of Christianity from the earth, we consider as permitted for wise and holy ends. And, being satisfied that they make a part of God's eternal plan, we are not inordinately anxious about them. We can assure our opponents, that when we hear them boast of their increasing numbers, as also professed unbelievers of theirs, it gives us no other pain than that which arises from good will to men. We have no doubt that these things are wisely permitted; that they are a fan in the hand of Christ, by which he will thoroughly purge his floor; and that the true Gospel of Christ, like the sun in the Heavens, will finally disperse all these interposing clouds. We are persuaded as well as they, that things, upon the whole, whether we, in our contracted spheres of observation, perceive it or not, are tending to the general good; that the empire of truth and righteousness, notwithstanding all the infidelity and iniquity that are in the world, is upon the increase; that it must increase more and more; that glorious things are yet to be accomplished in the church of God; and that all which we have hitherto seen, or heard, of the gospel dispensation, is but the first fruits of an abundant harvest.

The tendency of a system to promote present happiness, may be estimated by the degree of security which accompanies it. The obedience and sufferings of Christ, according to the Calvinistic system, constitute the ground of our acceptance with God. A good moral life, on the other hand, is the only foundation on which our opponents profess to build their hopes. Now, supposing our principles should prove erroneous, while they do not lead us to neglect good works, but to abound in them from love to God, and with a regard to his glory; it may be presumed, that the Divine Being will not cast us off to eternity, for having ascribed too much to Him, and too little to ourselves. But if the principles of our opponents should be found erroneous, and the foundation on which they build their hopes, should at last give way, the issue must be fatal! I never knew a person in his dying moments alarmed for the consequence of having ascribed too little to himself; or, for having ascribed too much to Christ; but, many, at that hour of serious reflection, have been more than a little apprehensive of danger from the contrary.

After all, it is allowed, that there is a considerable number of persons among us, who are under too great a degree of mental dejection; but, though the number of such persons, taken in the aggregate, be considerable, yet, there are not enough of them to render it any thing like a general case. And, as to those who are so, they are almost all of them such, either from constitution; from the want of a mature judgment to distinguish just causes of sorrow; or from a sinful neglect of their duties and their advantages. Those who enter most deeply into our views of things, provided their conduct be consistent, and there be no particular propensity to gloominess in their constitution, are among the happiest people in the world.

## Scripture Illustrations.

From Paxton's Illustrations.

ILLUSTRATIONS OF SCRIPTURE FROM THE PUBLIC GAMES IN GREECE.

Concluded.

Wrestlers before they began their combats, were rubbed all over in a rough manner, and afterwards anointed with oil, in order to increase the strength and flexibility of their limbs. But as this unction, in making the skin too slippery, rendered it difficult for them to take hold of each other, they remedied that inconvenience, sometimes by rolling themselves in the dust of the Palaestra, sometimes by throwing fine sand upon each other, kept for that purpose in Xyste, or porticoes of the Gymnasia.

Thus prepared they began their combat. They were matched two against two, and sometimes several couples contended at the same time. In this combat, the whole aim and design of the wrestlers, was to throw their adversary upon the ground. Both strength and art were employed to this purpose; they seized each other by the arms, drew forwards, pushed backwards, used many distortions and twistings of the body; locking their limbs in each other's, seizing by the neck or throat, pressing in their arms, struggling, plying on all sides, lifting from the ground, dashing their heads together like rams, and twisting one another's necks.

In this manner, the athlete wrestled standing, the combat ending with the fall of one of the competitors. To this combat, the words of Eliphaz seem to apply: "For he stretcheth out his hand against God" like a wrestler, challenging his antagonist to the contest, "and strengtheneth himself," rather vaunteth himself, stands up haughtily, and boasts of his prowess in the full view of "the Almighty," throwing abroad his arms, clapping his hands together, springing into the middle of the ring, and taking his station there in the adjusted attitude of defiance. "He runneth upon him, even upon his neck," or with his neck stretched out, furiously dashing his head against the other; and this he does, even when he perceives that his adversary is covered with defensive armour, upon which he can make no impression: "he runneth upon the thick bosses of his buckler." But when it happened that the wrestler who was down, drew his adversary along with him, either by art or accident, the combat continued upon the sand, the antagonists tumbling and twining with each other in a thousand different ways till one of them got uppermost, and compelled the other to ask quarter, and confess himself vanquished. Such appears to have been the manner in which Jacob wrestled with the angel: "And Jacob was left alone; and there wrestled a man with him, until the breaking of the day." The verb which we render to wrestle, is derived from the noun (παλαστήριον) abak, dust or fine sand, and means to struggle in the dust, or to sprinkle each other with small dust, after the manner of wrestlers. Hence, the victory was not contested by Jacob and the angel standing, as Rollin seems to suppose, but rolling in the dust. Thus in Virgil, the happy inhabitants of the Elysian fields were employed; "Some exercise their limbs on the grassy plains, contend in sports, and wrestle on the yellow sand."

"Pats in gramineis exerceant membra palæstris;  
Contentant ludo, et fulva luctantur arena."

Æn. 6. l. 642.

There is only another text in which the sacred writer may seem to make an allusion to this species of contest: "For we wrestle, not against flesh and blood; but against principalities and powers;" but as the apostle in the verse before, directs the Ephesians to put on the whole armour of God, that they might be able to stand against the wiles of the devil, he must allude, not to the combat of the wrestler, who performed his exercises naked, but to the art of war, in which the combatant appeared in complete armour, and endeavoured to make the best use of every weapon, offensive or defensive, which art or nature supplied.

The only other athletic exercise to which the sacred writers allude, is the foot race. It seems to have been placed in the first rank of public games, and cultivated with a care and industry proportioned to the estimation in which it was held. The Olympic games generally opened with races, and were celebrated at first with no other exercise. The lists or course where the athletes exercised themselves in running, was at first but one stadium in length, or about six hundred feet; and from this measure it took its name, and was called the stadium, whatever might be its extent. This, in the language of Paul, speaking of the Christian's course, was "the race which was set before him," determined by public authority, and carefully measured. On each side of the stadium and its extremity, ran an ascent or kind of terrace, covered with seats and benches, upon which the spectators were seated, an innumerable multitude collected from all parts of Greece, to which the apostle thus alludes in his figurative description of the Christian life: "seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight."

The most remarkable parts of the stadium, were its entrance, middle, and extremity. The entrance was marked at first, only by a line drawn on the sand, from side to side of the stadium. To prevent any unfair advantage to be taken by the more vigilant or alert candidates, a cord was at length stretched in front of the horses or men that were to run; and sometimes the space was railed in with wood. The opening of this barrier was the signal for the racers to start. The middle of the stadium was remarkable, only by the circumstance of having the prizes allotted to the victors set up there. From this custom, Chrysostom draws a fine comparison: "As the judges, in the races and other games, exclude in the midst of the stadium, to the view of the champions, the crowns which they were to receive; in like manner, the Lord, by the mouth of his prophets, has placed the prizes in the midst of the course, which he designs for those who have the courage to contend for them."

At the extremity of the stadium, was a goal, where the foot races ended; but in those of chariots and horses, they were to run several times round it without stopping, and afterwards conclude the race, by regaining the other extremity of the lists from

whence they started. It is therefore to the foot race the apostle alludes, when he speaks of the race set before the Christian, which was a straight course, to be run only once, and not as in the other, several times without stopping.

According to some writers, it was at the goal, and not in the middle of the course, that the prizes were exhibited; and they were placed in a very conspicuous situation, that the competitors might be animated by having them always in their sight. This accords with the view which the apostle gives of the Christian life: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." L'Enfant thinks, the apostle here compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown, to exert themselves with vigour.

Within the measured and determinate limits of the stadium, the athletes were bound to contend for the prize, which they forfeited without hope of recovery, if they deviated ever so little from the appointed course. In allusion to this inviolable arrangement, the apostle tells the Corinthians: "We will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as unto you also, in preaching the gospel of Christ." It may help very much to understand this and the following verses, if, with Hammond, we consider the terms used in them as *agonistical*. In this view of them, the measure of the rule (το μέτρον τῆς κανόνος) alludes to the path marked out, and bounded by a white line, for racers in the Isthmian games, celebrated among the Corinthians; and so the apostle represents his work in preaching the gospel as his spiritual race, and the province to which he was appointed as the compass or stage of ground, which God had distributed or measured out (μετρίαν αὐτοῦ) for him to run in. Accordingly, "to boast without his measure," (ver. 15. οὐκ ἐν τῇ ἀμετρῇ,) and to stretch himself beyond his measure, (ὡς ἐκτείνεσθαι,) refer to one that ran beyond or out of his line. "We are come as far as to you," (ver. 14. ὡς ἔφθασεν ὑμῖν,) alludes to him that came foremost to the goal; and "in another man's line," (ver. 16. ἐν ἀλλοτρίῳ κανόνι,) signifies in the province that was marked out for somebody else, in allusion to the line by which the race was bounded, each of the racers having the path which he ought to walk chalked out to him, and if one stepped over into the other's path, he extended himself over his line.

The chariot races were the most renowned of all the exercises used in the games of the ancients; and those from which the victors derived the greatest honour; but the writer can find only one or two allusions to them in the sacred volume, and those involved in some uncertainty. One occurs in Paul's first epistle to the Corinthians, where he informs them of his great success in collecting a church at Ephesus: "But I will tarry at Ephesus until pentecost; for a great door, and effectual, is opened unto me, and there are many adversaries." The inspired writer, it is thought, alludes here to the door of the circus, which was opened to let out the chariots when the races were to begin; and by the word ἀντικανόνι, which is translated *adversaries*, but which Doddridge renders *opponents*, means the same with antagonists, with whom he was to contend as in a course. This opposition rendered his presence more necessary to preserve those that were already converted, and to increase the number, if God should bless his ministry. Accordingly a celebrated church was planted at Ephesus; and so far as we can learn from the tenor of his epistle, there was less to reprove and correct among them than in most of the other churches to which he wrote.

The other allusion occurs in his second epistle to the Thessalonians: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." Some think these words allude to the applauses given to those who made a speedy progress in the races, which constituted so important a part of the Grecian games.

The honours and rewards granted to the victors were of several kinds. They were animated in their course by the rapturous applauses of the countless multitudes that lined the stadium, and waited the issue of the contest with eager anxiety; and their success was instantly followed by reiterated and long continued plaudits; but these were only a prelude to the appointed rewards, which, though of little value in themselves, were accounted the highest honour to which a mortal could aspire. These consisted of different wreaths of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. After the judges had passed sentence, a public herald proclaimed the name of the victor; one of the judges put the crown upon his head, and a branch of palm into his right hand, which he carried as a token of victorious courage and perseverance. As he might be victor more than once in the same games, and sometimes on the same day, he might also receive several crowns and palms.

When the victor had received his reward, a herald, preceded by a trumpet, conducted



REPORT OF THE COMMITTEE ON INDIAN  
AFFAIRS.

March 23, 1824. Read: ordered that it lie on the table.

The Committee are aware that very considerable aids have been given by different

the most judicious means for the accomplishment of their wishes. Since the passage of the law, hundreds, and thousands, have been encouraged to contribute their mite, in aid of the wise policy of the government. However the various denominations

*FOREIGN.*

"This country has several fine sea-ports upon the Pacific, and is most advantageous-situated for carrying on commerce with both the Atlantic and Pacific. Its chief im-

MISCELLANEOUS.

*Military Colonies.*—It is well known, says a New-York Observer, that military colonies have existed for a long time under the Austrian government. They occupy a narrow tract of country, extending along the whole Turkish border, through Croatia, Slavonia, Hungary, and Transylvania. This district is under a military constitution, all the able-bodied men who inhabit it being regarded as soldiers, and it is their duty to be on guard on the border day and night. The population of the military district is more than 900,000, of whom 100,000 are

WASHINGTON CITY,  
SATURDAY, APRIL 10, 1894

MORAL INFLUENCE OF PUBLIC EXECUTIONS

WRITTEN SERMONS.

JONES' HISTORY OF THE CHRISTIAN  
CHURCH.

We are glad to learn, that the Rev. Cone, of New-York, has met with such encouragement, to authorize him to publish the first volume of this valuable work. This edition will contain the author's additions and corrections. It will be executed in a handsome style, and will be ready for delivery in July next.

The remarks which head, two or three are sorry to learn, of our brethren; following reply, which in a calmer state will comply with his subject requires none. We designed to have an opinion is unaltered. has a right to a different may assume what will still permit us to and brother.

BROTHER KNOWLES,  
I read in your last  
marks of yours, on the  
fashions of the world  
ward made, under the  
very well have been  
text. Their distinct  
least as used in this  
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It is a pity we are so contemptible, about a minister of God, as to call him a self so. It may be due to his stead, Pastor of the church, which gives him a book; and it is a method of expressing his written in full, "My Surety the office of a minister become so contemptible, that a man has other titles, than to expose himself to his calling. No, brother it is a title conferred and certainly not less of man's device.

Your calling the le  
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nor *hieroglyphics*, n  
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into which perhaps your marvellous curiosity theological books prize in which this title was and pious authors; me one of the most of that age, in which "absurd and contemptible degree of Doctoring now pointed at indeed, that "the fas-

eth away." I feel that it should share lions, but think it not ing adherents to the knowledge as "we opprobriously hooted I remain affectionate

\* The only remark is, that our meaning is. We spoke of a *certain* title, and of *refusing* others. To *assume* a title is a different thing.

RE  
An extract of a letter from the  
Star, dated Green  
says:

"From a correspon-  
 received a letter contain-  
 glorious work of gra-  
 ties of Halifax, Pitt  
 Virginia, which I de-  
 Christians, to withho-  
 public. I am there-

"There has never been a day in these counties since the war. During the last year there have been added to the list one hundred and twenty, to the relief had just as

every rank and age,  
of regenerating grad  
some of the old rev  
had lost members o  
cause of liberty, sub  
of our Lord.

This glorious re-  
there is a general a-  
nia. In this work,  
men of promising  
about 15 years old  
similar age. Out  
and sucklings, hast I

BAPTIST GENERAL  
The following C  
by the Board of Dir  
CIR  
The B. of D.

The Board of Directors of the General Tract Society, in their report to their brethren and friends, present a brief statement of the work done during the past year. It has been a year of trial and tribulation, but it has also been a year of triumph. The principles of the Society have led to the formation of many new churches, and the principles of the Society will be regulated.

The utility of tra-  
ditional instruction,  
familiar by experience,  
particular considera-  
tion of disseminating trut-  
hes, nor requires s-  
pense. The preach-

cessarily limited by  
and of funds, the



## TITLES.

The remarks which we made under this title, two or three weeks since, have, we are sorry to learn, gone to the heart of one of our brethren; and he has sent us the following reply, which breathes a more pleasing tone, than he would have employed in a calmer state of feeling. We read it with much interest, and we add no comment, because the subject requires none. Our remarks were not intended to have any personal application. We spoke frankly, and our opinion is unaltered. Our correspondent has a right to a different opinion; and he will assume what title he pleases, if he still permit us to call him our friend and brother.

## OTHER KNOWLES.

Read in your last paper, some good remarks of yours, on the transiency of the things of this world. Those you afterwards made, under the head TITLES, might have been added on the same subject. Their distinctiveness and honour, at least as used in this country, have truly all passed away. The concluding paragraph is written in a style, which, if you are a little longer, I think you will sincerely disapprove; because entering at "worthy names," as you please to call them, is unbecomingly of a Christian critic.

You say you "are sorry that some words which are not insensible to the charms of titles," yet presently that "to refuse to be humiliated or of good sense." You tell us that you wish "to fix a mark on a title, which is absurd and contemptible as it is, is uncommon among a certain class of ministers; viz. the hieroglyphics, V. D. M. &c. when this combination of symbols first met observation, we were marvellously puzzled to decipher its meaning. At length we discovered it—Verbi Dei Minister—(Minister of God's word). This practice would be too ridiculous and contemptible to deserve our notice, were it not connected with the dignity of the ministerial character." It is a pity we were not informed why it is so contemptible, absurd, and ridiculous, for the minister of God's word to call himself so. It may be done to avoid accident, as, Pastor of such a Baptist or other church, which gives a sectarian aspect to a title; and it is a well known, and short method of expressing what is sometimes written in full, "Minister of the Gospel." The office of a Christian teacher has become so contemptible, that unless a man has other titles, he had better have none, to expose himself by a confession of calling. No, brother Knowles, I consider it as a title conferred by the Great God, certainly not less honourable than those of man's device.

Your calling the letters symbols and hieroglyphics, and saying you were marvellously puzzled to decipher the meaning, is very sportiveness. They are not symbols or hieroglyphics, nor is it deciphering to understand them. Most school-boys learn these abbreviations in their spelling-books, and which perhaps you went exploring with a marvellous curiosity. I have seen many theological books printed in the last century, in which this title was used by the learned and pious authors; and have now before me one of the most valuable Latin works of that age, in which the writer adds this absurd and contemptible title, to his college degree of Doctor of Divinity. Its being now pointed at in derision shows, indeed, that "the fashion of this world passeth away." I feel no sort of reluctance that it should share the fate of other fashions, but think it not right, that the lingering adherents to the old way, should be acknowledged as "worthy divines," and then reproachfully hooted.

I remain affectionately, GRANTVILLE.

## REVIVAL.

An extract of a letter to the Editor of the Star, dated Greenville (Vir.) March 20th, says:

"From a correspondent, I recently received a letter containing a brief detail of a glorious work of grace going on in the counties of Halifax, Pittsylvania, and Bedford, Virginia, which I deem too consoling to Christians, to withhold from the religious public. I am therefore induced to forward an extract of the letter to you for insertion. 'There has never been such a revival in these counties since the memory of man. During the last year, a hundred and seventy have been added to one church, and a hundred and twenty to three others, where the revival had just commenced. Persons of every rank and age, have become subjects of regenerating grace. It is pleasing to see some of the old revolutionary soldiers, who had lost members of their bodies, in the cause of liberty, submitting to the ordinances of our Lord. 'This glorious revival is spreading; and there is a general awakening in Pittsylvania. In this work, there are several young men of promising gifts, one of whom is about 15 years old, and many others of a similar age. Out of the mouth of babes and sucklings, hast Thou ordained strength.'"

\* BAPTIST GENERAL TRACT SOCIETY.

The following Circular has been issued by the Board of Directors:

## CIRCULAR.

The Board of Directors of the "Baptist General Tract Society," feel that it is due to their brethren and to the public, to present a brief statement of the reasons which have led to the formation of the Society, and of the principles by which its proceedings will be regulated.

The utility of tracts, as a medium of religious instruction, has been made too familiar by experience, to require, at present, particular consideration. No other method of disseminating truth presents equal facilities, or requires so inconsiderable an expense. The preaching of the Gospel is necessarily limited by the want of ministers, and of funds, the scattered situation of a

large portion of the population, and the indifference with which the services of religion are too generally regarded. The distribution of the Bible is, in some degree, obstructed, and its usefulness diminished, by the comparative bulk and expensiveness of the volume. But tracts, by their cheapness, their brevity, and their simplicity of style, are adapted to extensive circulation; and are enabled to find ready access to the most secluded dwelling; to arrest the attention, and to gain a lodgment in the heart for the truths which they convey. Christian zeal has accordingly put this simple but powerful engine into active operation. Millions of tracts are silently conveying their instructive messages, to the remote villager, and to the mariner on the ocean. The Gospel is thus preached to multitudes, who are sequestered, by their situation, their employments, or their dispositions, from the common means of religious instruction; and Christian charity is enabled, with little expense and labour, to "attend to the neglected, and to visit the forsaken." Tracts possess the further advantage, that they act as pioneers, to prepare the way for the introduction of the Scriptures, and of the ministers of the Gospel.

Many Tract Societies have been established in this country; but, with the exception of the American Tract Society, they are more or less local, and consequently limited, in their objects. The American Tract Society, which is under the control of the Congregationalists, has acquired a considerable degree of prosperity. It has fulfilled its duties with enlightened zeal, and has been rewarded with general approbation.

The Baptists in this country have hitherto had little agency in the distribution of tracts. The principal reason is probably to be found in the absence of a General Society, as a common centre of action. Men, in all circumstances, are less interested, and co-operate less readily, in the measures of those with whom they have remote connections, than of those to whom they are united by common principles and kindred feelings. This is a law of our nature; and hence, were nothing to be apprehended from variance and distrust, it would still be advisable, to leave the several denominations of Christians to concert and execute their own schemes, for the advancement of the common faith. Particular occasions may call for united action. Bible Societies, which aim merely to multiply copies of the great charter of our religion, have a special claim on the cordial aid of all Christians. But most of the benevolent enterprises of the age have been originated and sustained by individual sects, which, having selected for themselves a particular station in the field, have rallied, at that point, all their forces. A much greater number of individuals have thus been brought to act, in the numerous offices of trust and toil, necessary to carry forward these enterprises. A greater extent of influence is consequently at work. The partialities, and even the sectarian feelings, which operate on the minds of most men, are thus made tributary to the common object. Individuals act mutually on each other; and a chain of communication is formed, conveying the animating impulse to every family and every bosom.

The preceding remarks are particularly applicable to Tract Societies. Tracts are either summary expositions of Christian doctrines and precepts, or narratives of the effects of Christian principles. They are compiled by men, and consequently receive some shape and colour from the minds of their authors. The true Christian is naturally desirous to be assured, before he circulates a tract, that it contains the truths which are taught in the Scriptures. The interest, therefore, which he will take in the operations of a Tract Society, is proportional to the confidence which he feels in the correctness of the sentiments of its managers. It is scarcely necessary to state the inference, that the several denominations of Christians cannot be expected to engage vigorously in the distribution of Tracts, until they form Societies, and print Tracts for themselves.

These are the leading motives for the formation of the "Baptist General Tract Society." Experience has shown the necessity of an association of this kind. A general and harmonious system of operations cannot be formed, without a central Society. No position is so favourable as this city; and, therefore, the Board of Directors confidently believe, that this Society will secure the good wishes and receive the co-operation of their brethren.

The object of the Society; as stated in its Constitution, is, "to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts." The tracts will, for the most part, be confined to practical subjects; but the Directors will feel themselves at liberty to advocate, occasionally, with Christian candour, the doctrines and forms which Baptists believe and practise.

The Board appeal, with confidence, to the pious zeal of their brethren, to aid them in their efforts to fulfil the duties of the Society. They earnestly invite them to form auxiliary societies, to make donations to the funds, to become life members, and in any other way to lend their assistance.

The General Depository of the Society is established at the Columbian Office, Washington City, under the direction of Mr. John S. Meehan.

Depositories will be established at convenient places, in every part of the country; from which auxiliary societies may be supplied with tracts, at the rate of ten pages for a cent. From the General Depository, they will be furnished at a discount of 10 per cent.—about the average cost. Sabbath schools, and benevolent societies, generally, will be supplied on the same terms.

Tracts will be kept for sale, at all the Depositories, at the price of ten pages for a cent.

All applications from persons desirous to become depositaries, to procure tracts, to become life members, or for any other purpose connected with the Society, must be made (post paid) to Mr. George Wood, Washington City, Agent of the "Baptist General Tract Society."

The Board have thought it proper, for various reasons, to recommend a form of a Constitution for Auxiliary Societies. The subjoined form, will, it is believed, be found convenient for general use. It may be modified, at the discretion of the Societies.

Constitution of an Auxiliary Society.  
Art. 1. This Society shall be called, "The Tract Society of \_\_\_\_\_, Auxiliary to the Baptist General Tract Society."

Art. 2. Any person by paying [fifty cents, or one dollar] annually may become a member.

Art. 3. The Society shall meet annually, on the last Wednesday of Oct. and choose a President, a Treasurer, and Agent [and Directors, if thought necessary] who shall constitute a Board of Managers, a majority of whom shall be a quorum. The Board shall have power to fill all vacancies in their own body. They shall make an annual report of their proceedings to the Society.

Art. 4. The Agent shall conduct the correspondence of the Society, shall procure the tracts, and shall act as Depository, unless another person be appointed by the Board.

Art. 5. The Treasurer shall receive and disburse the funds, under the direction of the Board, and shall make an annual report to the Society.

Art. 6. Each member shall be entitled to receive three-fourths of the amount of his subscription, in tracts, at cost. The remaining fourth shall be transmitted to the Agent of the "Baptist General Tract Society," to aid its operations.

Art. 7. This Constitution may be altered, at any annual meeting, by the consent of two-thirds of the members present.

## Eighteenth Congress.

## FIRST SESSION.

## SENATE.

## MONDAY, April 5.

A communication from the Governor of the State of Pennsylvania, transmitting a resolution of the Legislature of that State, approving the declaration of the President in relation to the preservation of liberty in the western hemisphere, was read and laid on the table.

The bill "to abolish imprisonment for debt," was taken up for consideration. Several amendments were proposed and adopted; among which was one offered by Mr. Johnson, of Kentucky, for extending the operations of the bill to the District of Columbia. The bill, as amended, was ordered to be printed, and the Senate Adjourned.

## TUESDAY, April 6.

The unfinished business of yesterday, being the bill "to abolish imprisonment for debt," was resumed; and after considerable discussion, was referred to the Committee on the Judiciary: ayes, 18; noes, 17.

The bill "making appropriations for the naval service of the United States, for the year 1824," was again taken up for the purpose of considering the amendments made thereto in the Senate, and which were not concurred in by the House. The Senate determined to insist upon their amendment to the bill, which appropriates \$225,000 for the contingent expenses of the Navy Department, and provides for those expenses in the gross; the House contends for an allowance of \$180,000 only, and that the items of the expense be specified.

Adjourned.

## WEDNESDAY, April 7.

The bill "to allow drawback on the exportation of cordage, manufactured of a foreign hemp," was taken up for consideration in Committee of the whole; and, on motion of Mr. Talbot, the further consideration of the bill was postponed until Monday next.

The bill "to enable the President to carry into effect the treaty made at Ghent, the 24th of December 1814, excluding foreigners from trade and intercourse with the Indian tribes within the United States, and to preserve the fur trade within the limits of the said United States, to American citizens," was again taken up for consideration; Mr. Knight was called to the chair. The question was, upon an amendment offered by Mr. Barton, proposing a new section as a substitute for the third section of the bill.

The proposed amendment provides, that the office of Superintendent of Indian Affairs, at St. Louis, and the present Indian Agency, on the waters of the Upper Missouri, shall be abolished; and authorizes the President to appoint Indian Agents, to be stationed among the Indian tribes on the waters of the Upper Missouri. It makes it the duty of the Superintendents and Agents of Indian Affairs to prevent all citizens of the United States from hunting and trapping, on any Indian lands, and to enforce the laws against all such persons as shall be guilty of those offences—for which purpose those Superintendents and Agents are to be authorized to call upon the nearest military posts of the United States for aid.

Without taking the question on the amendment, the Senate Adjourned.

## THURSDAY, April 8.

A message was received from the House of Representatives, stating that the House insisted on its disagreement to an amendment, made in the Senate, to the bill "making appropriations for the support of the Navy, for the year 1824," and that the House had, on its part, appointed a Committee of Conference on that subject.

The bill "to abolish imprisonment for debt," was then taken up, on the request of Mr. Johnson, of Kentucky, that some member, who had voted for the recommitment of the bill to the Committee of the Judiciary, would move for a re-consideration of that vote. Mr. Thomas, who had voted for the re-commitment, offered the motion for a re-consideration of the vote, which motion, after considerable opposition, prevailed—ayes, 23; noes, 18. The question to recommit was then taken, and decided in the negative; ayes, 18; noes, 21. The bill was then further amended, and ordered to be engrossed for a third reading.

Adjourned.

## FRIDAY, April 9.

The principal business before the Senate to-day, was the bill "to abolish imprisonment for debt," which was PASSED—ayes, 24; noes, 19.

Adjourned till Monday.

## HOUSE.

## SATURDAY, April 3.

On motion of Mr. Little, the bill from the Senate, "altering the time of holding the courts in the District of Columbia," was recommitted to the committee on that District.

The amendments proposed by the Senate to the bill, entitled "An act making appropriations for the support of the Navy of the United States for the year 1824," were read, and referred to the Committee of Ways and Means.

The House, in Committee of the whole, resumed the consideration of the bill "to amend the several acts laying duties on imports;" after a considerable debate on the general principles of the bill, the Committee rose, and the House Adjourned.

## MONDAY, April 5.

Mr. McLane, from the Committee of Ways and Means, to whom the subject was referred, made a report unfavourable to the making of "an appropriation to compensate the friendly Creek Indians for property lost and destroyed during the late war;" which report was laid on the table.

Mr. McLane, from the Committee to whom were referred the amendments of the Senate to the bill making appropriations for the support of the Navy for the year 1824, made a report, which was referred to a Committee of the Whole.

Mr. Forsyth, from the Committee to whom was referred the President's Message on that subject, reported a bill "making further appropriations for the extinguishment of the title of the Creek Indians to land lying in the State of Georgia;" which was twice read and committed.

Mr. Tracy, from the Committee on that subject, reported a bill further to amend the act authorizing the payment for property lost, captured, or destroyed, by the enemy, whilst in the military service of the United States, and for other purposes, passed 9th April, 1816; which was twice read and committed.

Mr. Allen, of Mass. called up the consideration of the resolution offered by him some days since, for fixing the time of the adjournment of this House; and the question on considering being taken by yeas and noes, it was carried, yeas 94, noes 90. Mr. Allen then moved to fill the blank with "Monday, the 3d of May;" Mr. Todd moved, as an amendment, to fill the blank with "the 20th day of May." A debate on the subject ensued, which was superseded by the Speaker, who passed to the orders of the day.

The House then resolved itself into committee of the whole, Mr. Tomlinson in the Chair, on the amendments proposed by the Senate to the bill making appropriations for the support of the Navy. The Committee reported its disagreement to one of the amendments, and its agreement to the remaining two, with an amendment, which report was concurred in by the House, and the bill was returned to the Senate.

The House again resumed, in committee of the whole, the bill "to amend the several acts laying duties on imports;" and, after a debate which continued until half past four, the committee rose, and the House Adjourned.

## TUESDAY, April 6.

Mr. Cooke, from the Committee on Indian Affairs, to whom was re-committed a bill "for the appointment of two assistant Indian Agents," reported the same with amendments; and the bill was ordered to be engrossed for a third reading.

Mr. Randolph gave notice, that, having been prevented, by indisposition, from calling up his resolution respecting an alteration in the compensation of members of this House, he should call up the same on Saturday next.

The resolution offered by Mr. Allen, of Mass. fixing a time for the adjournment of the House, being taken up; after some observations from Messrs. Todd and Edwards, of N. C. the resolve was, on motion of Mr. Edwards, of N. C. laid on the table—ayes 93, noes 68.

Several bills were received from the Senate, and referred to committees.

The House, in Committee of the Whole, Mr. Condit in the chair, resumed the consideration of the bill "to amend the several acts laying duties on imports;" and after discussing a number of the items proposed in the amendments, the Committee rose, and reported the bill to the House.

Adjourned.

## WEDNESDAY, April 7.

Mr. Forsyth offered the following resolution: "Resolved, That the President of the United States be requested to communicate to this House the proposals made through General Jackson, by the Path Killer, and his chiefs of the Cherokee tribe of Indians, in the year 1820 or 1821, to make a cession of their lands to the United States—together with any other propositions made in relation to the same subject, of which he may be possessed."

This resolution lies on the table one day of course.

The engrossed bill, "providing for the appointment of an Agent to reside with the Osage Indians," was read a third time, PASSED, and sent to the Senate.

A message was received from the Senate, notifying that they insist on their amendment to the Naval Appropriation bill, which was to strike out the specification of the items to which the contingent fund is to be applied, leaving it to the discretion of the Secretary of the Navy; and ask a conference on the subject.

On motion of Mr. McLane, the House resolved to insist on their disagreement to the amendment of the Senate; agreed to the conference; and a committee of five were appointed to meet the committee appointed on behalf of the Senate.

The House proceeded to the consideration of the amendments reported by the Committee of the whole, to the "bill laying duties on imports." The first amendment, reducing the minimum on woollens, from 80 to 40 cents the square yard, was adopted—ayes, 101; noes, 99.

Adjourned.

## THURSDAY, April 8.

Mr. Taliaferro, the Representative elect from Virginia, chosen to fill the vacancy occasioned by the death of Mr. Wm. Lee Ball, appeared, was qualified, and took his seat.

Mr. Hamilton, from the Committee on Military Affairs, reported, without amendment, the bill from the Senate, "for the gradual supply of cannon, bombs, howitz, shot, shells, and materials for carriages, for the fortifications of the United States, and for other purposes."

On motion of Mr. Taitnall, it was Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of establishing a navy yard, for the purpose of building and repairing sloops of war and other vessels of inferior class, at some suitable point on St. Mary's River.

The resolution yesterday offered by Mr. Forsyth, in relation to cessions of land to the United States by the Cherokee Nation, was taken up and agreed to.

The House then passed to the unfinished business of yesterday, being the report of the committee of the whole on the bill for a revision of the Tariff Duties on Imports. Several of the amendments made by the Committee were adopted. Mr. Kremer then stated that several members, now present, who were absent yesterday, when the vote was taken for reducing the minimum on woollens from 80 to 40 cents, and several others who had voted in favour of the reduction, under a misapprehension of the subject, wished for a reconsideration of the vote; he therefore moved for a reconsideration. After considerable opposition this motion prevailed yeas 109; noes, 95.

The question then recurred on the House's agreeing to the report of the committee of the whole in that amendment of the bill which reduces the minimum on woollen goods from 80 to 40 cents the square yard; after an animated debate the question was finally taken, and the House refused to agree in reducing the minimum to 40 cents—Yeas 101, Noes 104.

Adjourned.

## FRIDAY, April 9.

The House was engaged, almost exclusively, on the tariff bill. On taking the question to concur in the amendment of the committee reducing the duty on cotton bagging, from 6 to 4 1/2 cts. per square yard, there appeared, ayes 84; noes, 62. On the question for concurring in the amendment reducing the duty on iron in bolts and bars not manufactured, from one dollar and twelve and a half cents to ninety cents per cwt. there appeared—ayes, 120; noes, 85.

Adjourned.

## ORDINATION.

In Carrollton, Greene county, Illinois, on the 15th of February, the Rev. SEARS CRANE was solemnly ordained to the work of an Evangelist. Rev. Jonathan Sweet preached on the occasion, from 1 Corinthians, iv. 21; Rev. Gorman Holmes made the ordaining prayer, and gave the hand of fellowship; and Rev. J. M. Peck gave the charge from 2 Timothy, ii. 15, and made the concluding prayer.

## MARRIED.

On Wednesday, the 7th instant, at College Hill, D. C. by the Rev. Mr. Rice, John T. TENNIE, M. D. of Hanover county, Virginia, to Miss ELIZABETH ANN STAUGHTON, daughter of the Rev. William Staughton, D. D. President of the Columbian College.

On Tuesday evening, the 6th instant, by the Rev. Mr. Hawley, EDWARD STEPHENS, Esq. of the War Department, to Miss ELIZABETH JAMES, all of this city.

On the 1st instant, by the Rev. Mr. McCormick, MR. WORTHINGTON GORDON, to Miss PRISCILLA BRYAN, all of this city.

## DIED.

In this city, on Thursday last, in the 30th year of her age, Mrs. ELIZABETH HANDY, wife of Mr. Samuel W. H. only.

## REPORT OF DEATHS.

In the City of Washington, during the month of March, 1824.

Fever, . . . . .	2
Measles, . . . . .	6
Do. (coloured) . . . . .	2
Pneumonia, . . . . .	2
Consumption, . . . . .	3
Gangrene, . . . . .	1
Pleurisy, . . . . .	2
Abscess, . . . . .	1
Colic, (coloured) . . . . .	1
Dropsy, of the brain, . . . . .	1
Decay, . . . . .	2
Croup, . . . . .	1
Old age, (coloured) . . . . .	1
Total, . . . . .	25
Adults, . . . . .	8
Children, . . . . .	17

By order of the Board of Health.

## Anniversaries.

THE Rev. ROBERT T. DANIEL requests us to advertise the following anniversaries of several societies, which will take place in North-Carolina, on the days specified: The first Saturday and Sunday in April, at Tick Creek, Chatham county, (N. C.)

The second do. do. at Holley Spring, Wake county.

The third do. do. at Mount Pisgah, Chatham county.

The fourth do. do. at Enoe, Orange county.

The first do. do. in May, at Mount Moriah, Orange county.

The second do. do. at Cane Creek, Orange county, and the same days at Smithfield, Johnston county.

The third do. do. at Raleigh.

On Thursday, before the second Sunday in May, at Johnson, Union, and on the next day, at Waynesborough, Wayne county. On the fourth Saturday and Sunday in May, the State Mission Society is to meet at Haywood's meeting-house, Franklin county. Ministers are requested to attend.

April 3.

## CHRISTOPHER CUMMINS,

## TAILOR.

RESPECTFULLY informs his friends and the citizens generally, that he has removed from Pennsylvania Avenue, to his residence on F street, directly opposite the Hon. John Quincy Adams', where he hopes, by strict attention, to merit a continuance of his present custom; and all those pleased to favour him with their commands may rely on having their work made in the first style, and on reasonable terms. Ladies' habits, Children's dresses, &c. neatly executed.

Families wishing cloths sponged, or out to measure, will be punctually attended to. N. B. Cleaning, pressing, and repairing clothes, conducted as usual. C. C. March 27—31.



## Poetry.

SONNET.

By Giam Battista Costa.

There is no God, the fool in secret said—  
There is no God that rules or earth, or sky:  
Tear off the band that folds the wretch's  
head,  
That God may burst upon his faithless eye.

Is there no God?—the stars in myriads  
spread,  
If he looks up, the blasphemy deny.  
Whilst his own features in the mirror read,  
Reflects the image of Divinity.

Is there no God?—the stream that silver  
flows,  
The air he breathes, the ground he treads, the  
trees,  
The flowers, the grass, the sands, each wind  
that blows,  
All speak of God; throughout one voice  
agrees,  
And eloquent his dread existence shows:  
Blind to thyself, ah see him, fool, in these.

## Miscellany.

From Dr. Dwight's Theology.

## DUTY OF PARENTS.

Manner in which children ought to be taught.

The instruction of children should be begun in very early life. Very young children are capable of learning many things of incalculable importance to themselves. All parents appear to me to labour under serious mistakes with regard to this subject; and begin to teach their children many things, at least at a later period, than that, in which they would advantageously begin to receive them. The infant mind opens faster than we are apt to be aware. This is the true reason, why very young children are almost always thought peculiarly bright and promising. We customarily attribute this opinion to parental fondness; in some degree, perhaps, justly; but it arises extensively from the fact, that the intellect of little children outruns in its progress our utmost expectations; the goodness of God intending, I suppose, to provide by this constitution of things the means of receiving instruction, so indispensable to children at that period. Of this advantage every parent should carefully avail himself. At the same time he should remember, that this is the season for making lasting impressions. The infant mind lays strong hold of every thing which it is taught. Both its understanding and affections are then occupied. The affections are then, also, remarkably susceptible, tender and vigorous. Every person knows the peculiarly impressive power of novelty. On the infant mind every thing is powerfully impressed, because every thing is new. From these causes is derived that remarkable fact, so commonly observed, that early impressions influence the character and the life beyond all others, and remain strong and vivid, after most others are worn away.

Instruction should be communicated to children without wearied patience.—Christ, in this and many other respects, has left instructors a perfect example. Although his disciples were dull of hearing, and slow of heart to believe; although they had many, and those often very unreasonable prejudices, his patience was never lessened. He taught them in the gradual manner which I have recommended; as, in his own language, they were able to bear. He taught them also without weariness, without fretfulness, without discouragement, without reproaches, and without intermission. At times indeed, he reproved them, and with some degree of severity; but always with tenderness and good will.

In this manner should parents teach their children; they should be patient with their ignorance; their backwardness to receive instruction, their mistakes, their forgetfulness, the necessity of teaching them again and again, and the doubts and difficulties which from time to time they suggest. In all this, the parents should manifest not only quietness of mind, but cheerfulness, and willingness to repeat their instructions.

Instructions should be given progressively.—Children are often discouraged from learning by being compelled to study, by the gloomy countenance, morose temper, and forbidding manners, of the instructor; by being unreasonably confined, and unreasonably debarred from those harmless gratifications, which are necessary to preserve their health and spirits; and not unfrequently by the imposition of harder tasks than they are able to perform. If I supposed such persons to act understandingly, I should believe that they intended to prevent children from learning; and that their measures were skillfully contrived for this purpose. But to the end for which they are professedly adopted, they could scarcely be fitted in a more unhappy manner.

To most children learning may be made an alluring object. Pleasantness of disposition, affability, condescension, serenity of countenance, and sweetness of manners in the instructor; engaging books, moderate tasks, reasonable confinement to study, a proper allowance of recreation, commendation kindly given when merited, and well directed rewards for improvement; are usually sufficient persuasives to engage children in a spontaneous and pleasurable course of learning. The instructor, who will not follow this course, must be very imperfectly fitted for his employment.

Children should be taught by example.—All men will admit, that the moral branches of education can never be taught successfully without the aid of example. Example has, in a great measure, the same influence on every other part of education. Children do little beside imitating others. Parents who read, will have reading children. Industrious parents will have industrious children. Lying parents will have lying children. Example, therefore, is of the highest possible consequence in this important concern.

Children should be taught in such a manner as to be prompted unceasingly to the most vigorous exertion of their own talents. The human mind is not a mere vessel, into which knowledge is to be poured. It is better compared to a bee, fed during the first pe-

riods of its existence by the labours of others; but intended ere long to lift its wings in the active employment of collecting sweets from every field within its reach. To such excursions, and to the accomplishment of such purposes, the mind should be early and sedulously allured. This is the only way to give it energy and strength. Without the active exercise of its powers, neither body, nor mind, can acquire vigour. Without bodily exertions, Goliath, six cubits high, would have been only a gigantic boy; without mental efforts, Newton would have been merely an infant of days.

JACOB PERKINS, ESQ.

Extract from a Memoir of Jacob Perkins, Esq. published in the Boston Gazette.

Perkins deeply felt the want of an early instruction; he knew there must have been many things settled which he was trying to discover, but he did not know where to find them. A man of genius, without the light of knowledge, resembles Sampson when his vision was extinguished, but his hair had grown, groping, in vain, for objects on which his supernatural gift might be tried. When Perkins was young, there were but few good books on natural philosophy in this country, and those, perhaps, not within his reach. Lectures were given at the several colleges, but they did not contain much information, compared with those of the present day, and these were chiefly confined to professors and students. The exact sciences were but slightly regarded at that period, by many men of learning. The taste has changed, and there is a strong desire for this kind of knowledge in almost every profession; and, in truth, philosophy has been brought to the common cares of life, with wonderful success.

The birth place of Perkins was, in many respects, friendly to a mind like his. Retirement is the nurse of thought; he had, in that place, sufficient opportunities for deep and uninterrupted reflection. It was a busy, thriving town, with a population of six or seven thousand souls. He was in this place equally removed from the excitement and idle curiosity of a great city, and the peering inquisitiveness of a small village. Among these relations, friends and townsmen, if he had not much to fire his ambition, he found nothing, after his first embarrassments were removed, to disturb the current of his mind; nothing to crush his hopes, or to mortify his spirits. He was known to all, connected with many, respected by most, and associated with the best; from boyhood he has maintained and augmented the favourable impressions he had made on the public mind for talents, and his name was as familiar to every child, for superior ingenuity, as the dial which the urchin watched to mark the moment for his school to begin. The literati of the town were among his warmest friends, and if he did not get much information from them in his own pursuits, he received many other advantages of perhaps equal value; they were the guardians of his fame; their opinion and friendship were a shield to his reputation when assailed by the envious and carping, among those engaged in similar pursuits.

The latter years of the residence of Perkins in Newburyport and Boston were occupied on subjects so numerous and various, that it would be impossible for any one but himself to give an accurate detail of them, or hardly to make out a full catalogue of his inventions and improvements. The method he discovered of softening and hardening steel at pleasure, increased the interest the community had taken in his check plate for security against counterfeiting. This discovery has produced many fortunate results, and opened a great field for his labours. This softness of copperplates, which required often retouching, precluded the possibility, by these means, of producing a perpetual similarity in dies for bills, or other use, but this invention has effected the object practically, if not mathematically.

The King of Siam never expressed greater surprise and incredulity when told by the Dutch Ambassador, that in Holland, water becomes so hard at times as to bear all his royal elephants, than did the philosophers of Europe and America, when Perkins first maintained the doctrine of compressibility of water. He for a long while doubted the old philosophy, but made a series of experiments, before he dared to risk his reputation on a full avowal. His perseverance is now amply rewarded by a general belief in this phenomenon. This discovery led to the invention of his bathometer, an instrument, as its name denotes, to measure the depth of water; and his plectrometer, which marks with precision the rate at which a vessel moves through the same element.

Every man who knows Perkins, and is capable of judging of his merits, cannot but place his intellectual powers in the first class of mind, but common observers have frequently thought him dull and plodding—a man who built up his fame by slow and patient drudgery, but they do not know him. It is true he is patient and laborious, but it is also true that he possesses that divine impulse of the mind which cannot be measured, nor exactly analyzed—that power which creates, combines, and felicitously arranges all it acts upon—that faculty of the soul which leaves all things of a common cast, and seems to go on as if ordained to develop the great laws of creation.

Simplicity is the striking characteristic of the habits and manners of Perkins; and his methods of reasoning are all of the same cast—he begins upon a subject, whatever it may be, with calmness and serenity, and though constantly "on the track of invention," he seems in a reverie, on a bed of flowers, invincibly persevering until he is certain that he can accomplish what he has undertaken. He often leaves the design to be carried into execution by some one to whom he accidentally imparts the information, and, probably, the first he knows of the advantage of his invention is through the medium of the altered condition, and perhaps consequential airs of the creature who has grown up by catching the offals of his genius. Smaller animals often feed on the prey the lion has hunted down.

## PAUPERISM.

The following summary, (copied from the Boston Recorder) of a Report recently made to the Legislature of New-York, presents a variety of important facts relative to the subject of pauperism.

The Legislature of New-York, in April, 1823, instructed the Secretary of State to

give a distinct view of the expenses and operation of the laws of the State of New-York, for the relief and settlement of the poor, and to suggest such improvements as result from a comparison of the system with that adapted in other states." In obedience to these instructions, the Secretary has collected and presented to the Legislature, a great mass of valuable information, by which it appears that there are in the state of New-York, 22,111 paupers. Among them there are 446 idiots and lunatics; 287 blind; 928 aged and infirm; 797 lame or sick, and incapable of labour; 2604 children under 14 years of age; and 1789 persons incapable of earning their subsistence. Of the whole number of paupers, 8835 are foreigners, and 8753 are children under 14 years of age, the greater number of whom are entirely destitute of education, and of that care which is necessary to form good moral habits.

## Effects of Intemperance.

Of all the permanent paupers, 1585, and their families, 989 wives, and 2167 children, were reduced to poverty by intemperance; a strong proof, says the Secretary, of the fact often asserted, that intemperance has produced more than two thirds of all the permanent pauperism in the State.

## Comparison between the Seaboard and the Interior.

In eighteen counties bordering on the ocean, and on the Hudson River, with a population of only 582,325 souls, being somewhat more than a third of our entire population, no less than 12,270 permanent and occasional paupers are maintained or relieved, being far more than one half of all the paupers in the State. The city of New-York alone maintains 1698 permanent paupers, and relieves 7858 occasional paupers, being more than three sevenths of all the paupers of both classes, and nearly one fourth of all the permanent poor.

## Number of Poor in different States compared.

In New-York, there is one permanent pauper for every 220 souls, and one occasional pauper for every 100 souls.—In Massachusetts, one permanent pauper for every 200 souls.—In Connecticut, one for every 150.—In Delaware, one for every 227.—In the interior counties of Pennsylvania, one for every 339, and throughout that state, one for every 265.—In Illinois, there are no paupers supported at the public expense.

## Expense of supporting the Poor in the State of New-York.

In 1815, it amounted to \$245,000; in 1819, to \$368,645; in 1822, to \$470,000.

Comparative expense of supporting them in Almshouses, and in the common way.—In South Salem, Massachusetts, the expense in 1823, of each pauper in the Almshouse, was \$20 28; in 18 poor houses in the State of New-York, it was \$35. The Secretary states that the average expense, while out of an Almshouse, will be from 33 to \$65.

Present method of supporting the poor in the State of New-York.—In most or all of the towns and villages in this State, where there are no almshouses, the poor are disposed of by the Overseers in one of three ways: First, the overseers farm them out at stipulated prices to contractors, who are willing to receive and keep them, on condition of getting what labour they can out of the paupers; or, secondly, the poor are sold by auction—the meaning of which is, that he who will support them for the lowest price, becomes their keeper; or, thirdly, relief is afforded to the poor at their own habitations.

Defects of the present system of providing for the support of the Poor.—These are, that the poor laws lead to litigation; that the poor are often treated with barbarity; that the education and morals of children are neglected; that there is no provision for the employment of those who are able to work; that the persons of this description are encouraged to become paupers; that street beggary is not discouraged; that idiots and lunatics do not receive sufficient care; that there is great want of economy in the disbursements of the funds appropriated for the support of the poor; one county having expended more in litigation concerning the poor, than in their support.

New Plan proposed.—1st, that Houses of Industry, where the education and morals of the children shall receive particular attention, be established in each county. 2dly, That Houses of Correction, where sturdy beggars and vagrants may be punished, be established in each county. 3dly, That a tax be laid on distilleries for the support of the poor. 4thly, That one year's residence in a county shall constitute a settlement. 5thly, That all orders of removals and consequent appeals be abolished. 6thly, That no male person in health, between 18 and 50 years of age, having the use of all his faculties, shall be placed upon the pauper list. 7thly, That severe penalties be inflicted upon all those who bring to, or leave in, a county, paupers not legally chargeable to it. 8thly, That street beggary be entirely prohibited. 9thly, That the expense of erecting and completing each house of employment, be paid by the county, and raised by a tax, in four equal annual instalments. 10thly, That persons in prison, on civil process, and their families, shall be maintained, if necessary, at the expense of the county in which they are imprisoned.

Economy of the proposed plan.—The expense in 1822 of supporting the poor in the state of New-York, was \$470,582. The estimated expense by the Secretary, of the new plan, will be \$232,500; making a difference of \$238,082.

From the Orange County (N. Y.) Patriot.

## PROPAGATION OF THE SILK WORM.

Nothing can be done in the manufacture of silk without the leaves of the white Mulberry Tree. For although the worms will eat other leaves, they never make silk, unless fed on these alone. The trees may be propagated by the seed, or by plants from the nursery. They thrive best in sandy loam. I am told the plants may be procured in abundance, from the State of Connecticut, where many families make a considerable business of manufacturing silk. Major Bingham planted a quantity of seed, about 12 years ago. The trees, I should judge, are now 20 feet high, and the tops are spread something like an apple tree. The business may be commenced on a small scale, when the trees are quite young.

In the beginning of July, soon after the worms have completed their balls of silk, these intended to furnish the next year's

supply of worms, are placed by themselves on a sheet of brown, or other paper, in the room where they are kept. In a few days the worms will crawl out of the balls and assume the form of a miller, but they never fly or crawl from the paper. They remain here together a short time, when the females deposit their eggs and die. One will deposit at least five hundred eggs, which is about the size of a mustard seed. The eggs adhere to the paper, and remain in that condition until the following spring. They should be kept from the air and frost, as much as possible—say in a warm cellar, or between folds of linen. When the leaves begin to shoot out and the weather becomes warm in the month of May, the paper, with the eggs, is to be brought out and exposed to the sun and air. A very small insect will soon be discovered in the place of the egg. Soon after they are hatched, they are to be returned in the house, and a few leaves immediately placed within their reach; they continue to grow for about four weeks, when they will be nearly or quite two inches long.—During the four weeks they are growing, they shed their skins three or four times, and continue to devour an additional quantity of leaves as they increase in size. As they arrive at their full growth, which will be about the middle or latter part of June, they begin to wind their balls of silk, and so rapidly is this labour performed by the worms, that in about three days from the time they begin to spin or wind, the ball is finished—the fibres of silk as spun by the worms are very strong, so that they seldom break in reeling, and yet they are as fine as a person's hair. The balls are either of a yellowish or bluish white, from an inch to an inch and a half long, the worm being so contracted, as to be completely enveloped in the ball. As soon as they complete the winding, those balls intended for silk, must be exposed to a warm sun—this kills the worm contained in them. The process of getting the silk from the ball must then be attended to without delay, while the dead worm is in the ball and before it causes a disagreeable smell. The balls are to be thrown into a kettle or tub of hot water—they are then to be stirred round with a small bush, until the loose fuzz which adheres to the outside of the ball, is gathered on the bush. The end of the fibre of silk is then to be sought for and reeled off—it may be spun at leisure. The insects remain in the eggs from July to May—they hatch, grow, make the silk, deposit their eggs and die, all in about six weeks.

From the National Intelligencer.

## PUBLIC DEBT OF THE UNITED STATES.

Statement of the Public Debt of the United States on the 1st of Jan. in each of the years from 1791, to 1823, inclusive.

1791—75,463,476 52	1808—65,196,317 97
1792—77,227,924 66	1809—57,023,192 09
1793—80,352,634 04	1810—55,173,217 52
1794—78,427,404 77	1811—48,005,385 76
1795—80,747,587 39	1812—45,209,737 90
1796—83,762,162 07	1813—55,962,827 57
1797—82,064,479 33	1814—81,487,846 24
1798—79,228,529 12	1815—99,833,660 15
1799—78,408,669 77	1816—127,334,933 74
1800—82,976,294 35	1817—123,491,963 16
1801—83,038,050 80	1818—103,466,633 83
1802—80,712,632 25	1819—94,529,648 28
1803—77,054,686 30	1820—91,015,566 15
1804—86,427,120 88	1821—98,987,427 66
1805—82,312,150 50	1822—93,546,676 98
1806—75,723,270 66	1823—90,875,877 22
1807—69,218,398 64	

## MANUFACTURES.

Statement of the Amount and Value of Dutiable Articles, manufactured annually in the United States and Territories; the Amount of Capital invested; and the Amount authorized and incorporated by State Laws, &c.

STATES, &c.	Amount and value of dutiable articles manufactured.	Capital invested.	Amount of Capital authorized and incorporated by State laws.
Maine	424,648	439,808	
New-Hamp.	740,894	893,065	2,455,000
Massachusetts	2,144,816	4,542,325	21,049,000
Rhode Isl.	878,558	2,107,222	
Connecticut	2,429,204	3,144,525	5,540,000
Vermont	784,349	691,157	
New-York	4,844,387	7,774,049	18,304,000
New Jersey	919,419	1,725,495	2,360,000
Pennsylvania	5,049,276	6,023,077	1,115,000
Delaware	361,500	1,557,296	
Maryland	1,769,231	5,671,837	4,466,500
Col District	163,440	45,200	
Virginia	2,708,077	3,138,557	
N. Carolina	473,656	3,650,808	
S. Carolina	70,922	280,775	
Georgia	494,732	219,635	
Alabama	102,311	35,301	
Louisiana	48,750	33,025	
Tennessee	1,924,221	976,225	
Kentucky	2,141,089	2,575,525	
Ohio	3,134,772	3,955,839	
Indiana	142,592	150,754	
Illinois	126,498	74,463	
Missouri	160,419	41,845	
Michigan T.	34,500	60,835	
Arkansas T.		1,700	
Dollars,	32,271,984,46,837,266	55,289,500	

To which should be added—Capital incorporated subsequent to 1820, viz.

New-Hampshire	5,833,000
Massachusetts	6,840,000
Connecticut	1,900,000
New-York	797,000
Total,	\$70,636,500

## Advertisements.

## ASSIZE OF BREAD.

THE average cash price of superfine Flour in Washington County, is ascertained to be from \$5 50 to \$6.

Agreeably to the directions of the act of the Corporation of Washington, regulating the weight and quality of Bread, the weight of Loaves for the present month must be—

Single Loaf	23 ozs.
Double Loaf	46 ozs.

By order: W. REWITT, Register.

April 1.

## SPENCER H. CONE

Proposes to Publish by Subscription

## THE HISTORY OF THE

## CHRISTIAN CHURCH

FROM THE BIRTH OF CHRIST TO THE EIGHTEENTH CENTURY.

INCLUDING

The very interesting History

OF THE

WALDENSES AND ALBIGENSES

In Two Volumes.

By WILLIAM JONES,

Author of Biblical Cyclopedia, &amp;c.

First American, from the fourth London edition.

The excellent work now offered to the

public, is held in high estimation in

Britain; and, in the course of a few years

passed through four splendid editions.

Author, who is pastor of a Baptist church

in London, has explored, with persevering

industry, a wide range of ecclesiastical history

and gathering materials from both

ancient and modern sources, has disposed of them with

accuracy and skill. The deep conviction

expressed upon the heart—has constituted

the present Editor to encounter the

expense of their publication, and to

secure the patronage of his fellow-citizens.

TERMS.

This work will be comprised in two

volumes, of about 500 pages each, with

valuable maps; the whole printed on

paper, and executed in the best style.

The price will be, in boards, \$2 per volume

in sheep, \$2 50—in calf, \$2 75.

Those who obtain six subscriptions

receive a copy gratis.

The work may be expected to be

published in July, 1824.

Subscriptions for the above work

received by the publisher of the Star,

on the subject, post paid, may be

sent to John S. Mehan, Washington City, D. C.

or the Rev. Spencer H. Cone, New-York.

Feb. 28.—

## TO THE HUMAN

INFORMATION is requested by the

subscriber, respecting a coloured

man named JERRY DIAL, who was clandestinely

removed from Frederick county, Virginia,

years ago, and who, it is believed, is

in a state of bondage. Circumstances lead

to believe that she was taken to the State

prison. If living, it is supposed she is

twenty or twenty-two years of age. A

person who shall give information to the

author, either by letter or otherwise, so

as to lead to a knowledge of this unfortunate

man's condition, will render a service

of humanity.

Letters on the subject should be

sent to the subscriber, near Orleans, Fauquier

county, Virginia.

It is hoped that Printers in, Tennessee,

in the adjoining States, will be induced

to publish the above, for the purpose of

restoration of a fellow being to the blessed

liberty.

BENJAMIN DAVIS

St.\*

## To Magistrates, Constables,

A GENERAL assortment of Blank

Justices of the Peace, for sale on

able terms at this office.

Nov. 8.—

## NEW AND VALUABLE MEDICINE

## Dr. Mellen's Cough Drops

THIS new and elegant Balsam bids

stand unrivalled in its merits, for